Volume LXXIX CHICAGO, October 11, 1917 Number 6

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

COPY OF PORTION OF A LETTER WRITTEN BY PRESIDENT GEORGE WASHINGTON TO THE SOCIETY OF FRIENDS SHORTLY AFTER THE REVOLUTIONARY WAR, NOW IN THE FRIENDS' LIBRARY, PHILADELPHIA

The liberty enjoyed by the people of these states of worshipping Almighty God agreeably to their consciences is not only among the choicest of their blessings, but also of their rights. While men perform their social duties faithfully, they do all that society or the state can with propriety expect or demand, and remain responsible only to their Maker for the religion or mode of faith which they may prefer or profess. . . Your principles and conduct are well known to me, and it is doing the people called Quakers no more than justice to say that, except their declining to share with others the burdens of common defense, there is no denomination among us who are more exemplary and useful citizens. I assure you very especially that in my opinion, the conscientious scruples of all men should be treated with great delicacy and tenderness, and it is my wish and desire that the laws may always be as extensively accommodated to them, as a due regard to the protection and essential interest of the nation may justify and permit.

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Telephone Wabash 3854 120-124 W. Polk Street, CHICAGO

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXX. THURSDAY, OCTOBER 11, 1917 NUMBER 6

VICTOR HUGO ON PEACE

"A day will come when the only battlefield will be the market open to commerce and the mind open to new ideas. A day will come when bullets and bombshells will be replaced by the universal suffrage of nations, by the venerable arbitration of a great sovereign senate, which will be to Europe what the Parliament is to England, what the Diet is to Germany, what the Assembly is to France. A day will come when a cannon will be exhibited in public museums just as an instrument of torture is now, and people will be astonished how such a thing could have been. A day will come when these two immense groups, the United States of America and the United States of Europe, shall be seen placed in the presence of each other, extending the hand of fellowship across the ocean."

The Literary Digest for October 6th says that the farmer needs men and not advice. It quotes the *Rural New Yorker* as saying: "The factories, politics, etc., drain the farms of their brain and brawn until there is left but imbeciles and the production is but fifty per cent of capacity."

The *Universalist Leader* for October 6th is a "Rally Day Number" and appears with more pages, better paper and a clean new face. It has leading articles from Prof. Rauschenbusch, Dr. Joseph Fort Newton, Dr. McCollester and others. It contains a symposium on "What I Would Like to See Done at the Convention." Fifteen workers present their faces as well as their words. The convention is to meet at Worcester, Massachusetts, October 17-21. We hope the *Leader* will prove it is such. Leaders imply forward movements.

The Forestry Department of the Government sends out the information that 21 per cent of the lumber consumption of the United States in 1915 is now being substituted by other materials, steel, concrete, brick, tile, composition roofing, etc., and still the consumption of wood in this country for many years has far exceeded the growth. The business of growing timber hardly appeals to the "quick return" policy of the average business man, but prosperity like character is a thing of slow growth, and those who seek it must work on long lines.

The National Wholesale Liquor Dealers' Association, through its publicity department, from which we frequently quote, in trying to minimize the argument for the conserving of bread, argues that the grain used in making whiskey and beer during one year would *only* make four million loaves of bread and that the rye, corn and rice so used would *only* feed 76,000,000 persons for 100 days. We vote for these loaves and appeal for the 76,000,000 men who might be sustained for 100 days by the material which the brewers and distillers desire to convert into a deadly poison, debauching to the individual and destructive to the home.

The publicity department of the National Wholesale Liquor Dealers' Association, which sends out periodically the most convincing "dry" literature which comes to our desk, announces with glee that the "Sammies are to have drinks in France"; that "canteens or army saloons are to be opened for Yankee fighters on French soil." It finds that this is a sign that "this war may restore common sense and courage to support the Government in resisting the flagrant demands of the Anti-Saloon lobby." That it will contribute to the discussion we have no doubt, but that it will tend to the restoration of army saloons or vindicate the wisdom of debauching with drink the soldiers of America we do not believe. The experience of Russia, France and England points to the conclusion that to deny or resist the tendency on the part of the United States would be madness.

The National Conference of Charities and Correction, which met at Pittsburgh June 6-13, has now changed its name to National Conference of Social Work. It is practically a convention of conventions, for twenty-four different national conferences met at Pittsburgh before, after or during the main conference. Over 4,500 delegates attended and paid dues at three dollars a year, breaking a previous record of over 3,000. Through a radical reorganization it seems probable that hereafter there will be a permanent section on the church and social work, as has been so much wished by Washington Gladden, Fred Smith, Roy Guild and others. In another issue we will print a portion of President Almy's inspiring address on "The Conquest of Poverty."

The Literary Digest states that the "pacifists, socialists and pro-Germans" (note the curious classification), are not getting much comfort from the churches of the United States. Perhaps the churches have never been very fruitful in their encouragement to progressive causes. It is an old suggestion but too painfully true that Jesus, the Nazarene, might find cold comfort in the would-be Christian churches of the world, which were militarized as they were committed to creedal elaborations and doctrinal tests by Constantine, the Nicene Convention, the creed makers and the masters of ceremony through the bitter and embittering centuries. Professor Rauschenbusch in the *Universalist Leader* notes how—

> Ministers are spending their moral energies in settling the issues of the war and in arousing their hearers. The war has preoccupied the moral forces and drained the enthusiasm which might have gone into the rebuilding of our social life. The churches may not be at a parting of the ways, but they are at the slope of the hill. They are in the same position as a boy or girl entering college. Old methods of study and points of view will have to be displaced by more penetrating and scientific intellectual work. A special opportunity opens here for the small and liberal denominations. Big bodies proverbially move slowly. A small denomination has some advantages. If its peope have been trained to take a broad and free attitude on all questions, the power of conservatism will be weaker. A small denomination cannot compete with the largest in statistics and missionary undertakings, but it can exercise a prophetic function for all if it has the necessary spiritual insight and foresight. This is a very worthy ambition, especially if some prophetic cost and suffering is involved in it.

It is because UNITY is touched with profound sympathy with the fathers and mothers who are called upon to give their blessing to their sons whose lives are more dear to them than their own as they go forth to do battle for sublime ideals, that we persist in believing that the end so devoutly prayed for by all parties concerned can be more speedily reached by negotiation, legislation, compromise and honorable conciliation than through the dread arbitrament of the sword; that we still continue to profoundly and persistently urge upon those in authority at home and abroad to continue the quest for a basis of peace along the lines of reason and justice rather than through force. The peace advocates in this country are grossly misunderstood when they are disposed of as "traitors" or suspected of stupidity. Their power is underestimated when they are considered as only a few American cranks who still persist in believing that the gospel of Jesus Christ is workable in international affairs as in private life. Rather think of them as an American contingency striving to work with their fellow compatriots in all the belligerent countries of Europe. The following resolution passed at the National Peace Meeting, called by the *Nederlandsche Anti-Oorlog Raad,* recently held at the Hague is an appeal that rises out of the anxious hearts of humanity. This message speaks for the yellow man of Asia, the black man of Africa, as well as for all the white men who would be in line with the movement of science, art, statesmanship, ethics and religion, but particularly does it speak for the torn hearts of the fathers and mothers in all the belligerent countries, the homesick, life-loving, duty-seeking boys in the trenches:

> Considering the increasing consciousness of both belligerent parties, that a League of Nations with organized International Law shall replace the existing International Anarchy and its recurrence to armed force, justifies the hope that the creation of a League of Nations will be set forth as one of the chief aims of the coming peace,
>
> Considering that, on the one side, the English Prime Minister does no longer declare that peace cannot be concluded without a military victory, but foresees a possibility of peace in the democratisation of Germany, and that, on the other side, the peace resolution adopted in the German Reichstag is an important step undertaken in this direction,
>
> Considering, therefore, that the carrying out of the resolution of the Reichstag majority and an unequivocal statement of the Imperial Chancellor repudiating any intention to violently annex foreign territory, and making clear his willingness to the restoration of Belgium, might lead to a beginning of negotiations and at the same time to the prevention of an economic war after the war,
>
> This National Peace Meeting appeals emphatically to the belligerent governments and urges them to try—upon having achieved an understanding on these fundamental questions—to solve the other problems and questions of nationalities by mutual understanding, taking into account the wishes and interests of the populations concerned.

The letter of Amos Pinchot to the "Conference Committee of the Senate and House of Representatives," under date of September 18th, is a formidable document in size. The figures and facts massed and marshalled thereby cover some twelve galley pages, each ten inches long. This letter is accompanied by an exhibit of thirty-three members of the Council of National Defense who are officers or directors of the companies whose incomes since the war began have been immensely increased, in some cases multiplying the profits many times. Of course, the coal, steel, munition, copper, zinc and other absolutely essential war materials represent the greater profits, but many other purely commercial interests, which are "backing the Government" in its call for funds, are fighting the Government in its attempts to conscript the profiteers as well as the musketeers in these war measures. It is not within the range of UNITY to analyze this impressive document or to pass on the soundness of its argument, but we take pleasure in calling attention to it, and hope that those who believe in the absolute justice of this war and are confident that there is no other way by which democracy can be made safe in the world, will acquaint themselves with the facts here offered. Doubtless copies of this letter, which was prepared for the benefit of the press, can be obtained by addressing Amos Pinchot, 60 Broadway, New York, N. Y. Of the ethical attitude and conclusion of Mr. Pinchot UNITY can take note, so we make room for the following paragraphs:

> I need not remind you that not only the government, but numerous private associations, are trying to stamp out public criticism of the war. The Department of Justice is organ-

izing raids upon speakers, political organizations and labor groups. Judges and police magistrates are imposing heavy sentences for alleged disloyalty. A few days ago, a New York police magistrate stated, as a reason for sentencing a street speaker to a term in the workhouse, the fact that he was guilty of speaking disrespectfully of the part our great corporations are playing in the war. Conventions even are being held by nervous patriots to emphasize loyalty, unity, belief in the war; and prominent individuals like Mr. Elihu Root are going about the country advising the government to incarcerate its critics, or string them to lamp posts that democracy may live; while in editorial rooms the dictionaries are being thumbed for fresh adjectives with which to denounce our objectors and iconoclasts.

* * * *

Money means power. Vast accumulations of wealth in the hands of a privileged class, mean vast accumulations of power in that class. This power is manifested in control of the press, of education, of schools, colleges and universities, of the stage, the pulpit. Take the press alone. To some extent, at least, the statement that this is a government by newspapers is warranted. And, that this newspaper government does not represent the public's will is quite inevitable, since most of our important journals are owned by wealthy men whose aims are not, generally speaking, parallel with the people's. And yet it is this class press which forms, to a large degree, the opinion of the rank and file of American law makers. This, too, is inevitable. For, at a time not far subsequent to election, our average legislator begins imperceptibly to lose touch with home. His modest local paper commences to pall upon him, and the great metropolitan sheets, with their enormous circulation, brilliant editorials, strong cartoons and news columns, oftentimes as purposeful as the editorials themselves, capture his interest; and the process has begun whereby the political machinery of the country becomes irresponsive to the majority.

Women Back to the Soil

Chicago had another "conference" last week, an unique and significant one. For three days there met at Hotel Morrison the mid-west section of the Women's National Farm and Garden Association, which has its headquarters in New York. A full and interesting program was presented, almost exclusively by women. In Poultry Land, With the Pigs, The Wealth of the Garden, The Need of the Hour, Young Women on the Land, Municipal Markets, From a University Point of View, and, of course, the "Garden" in its many phases were among the subjects discussed. Among the women who took part in the discussion were the farm manager of Carson College for Orphan Girls in Pennsylvania, the head of the woman's department of the State Grange of Michigan, "County advisers," representatives of garden associations and similar women. There were "round table lunches," "tea at the Art Institute," and, of course, the inevitable "banquet." We hope that some members in attendance will give UNITY readers an inside estimate of these meetings. Of course, there was an "emergency" flavor to this program. The interest was necessarily heightened by the thought that it was a "war measure," but the real significance of these meetings is much more profound than a burst of patriotism.

These meetings showed a great step forward in the march of the human family. It is a flowering of civilization. Woman was the primitive conserver of seed and maker of gardens, and woman on coming to her maturity, again assumes her ancient function of seed gatherer and a planter and gatherer of the fruitage of the same. Woman's compulsory entrance into the modern industrial world has been pathetic. There is a large element of slavery in it. She has been forced in mill and shop and office to take more than her share of the drudgery of toil. Interior confinement, bad air, the minimum of individual volition and low wages have made her anemic, pale, stoop-shouldered and spiritless. The woman "operative" is a constant reproach to the well-groomed, sleek, fat and unctious employer. This conference indicates that she is breaking the bonds, striking for the out-of-doors, establishing her right to fresh air and sunshine, and triumphantly demonstrating on every hand that she can plan, manage, initiate and get into the creative work of civilization.

The conservative "lord of creation" insists that woman's sphere is in the home, the nursing of babies and feeding of her children. Very well, give her her chance along this line. Little pigs, baby calves and chickens, small and big, are right in her line, and potatoes, carrots, beans, yes wheat and corn command her interest and deserve her enthusiasm. Back of the kitchen stove she discussed at this conference, "How Can I Become a Farmer?" "How to Make Farm Labor a Science?" "How Can I Take a Hand in Food Production?" The women land armies of England, Canada, France, Belgium and Germany were discussed. Women's opportunity as landscape gardeners, as breeders of cattle were among the topics.

The National Women's Agricultural and Horticultural Association with headquarters at 600 Lexington avenue, New York, distributed here an attractive catalogue of 64 pages of practical books on the farm and garden. Mr. C. W. Doisner, R. F. D. No. 1, Batavia, Ill., solicits correspondence from the women who either "want a job, or who can offer a job?"

Women Suffrage was not mentioned as a topic in this program, but the whole thing wrought mightily for the suffrage cause. Every woman triumph in the garden, barn yard, or the open field is an unanswerable argument for her right at the polls.

THE ROSE

Oh, what's the sweetest flower that grows?
The rose, the rose!
The wild rose in the orchard hedge,
The rambler at the window ledge,
The sweet-briar at the garden gate,
The monthly rose that lingers late.

The stately flower with stem so tall
It fits the vases in the hall
The red, red rose with royal air
That lover sends to lady fair,
The velvet rose so dark and fine,
The rose with hundred leaves and nine.
Oh, what's the proudest flower that grows?
The rose, the rose!

St. Nicholas. —*Cecil Cavendish.*

A Letter to a Boy Called to the Colors

The following letter to a young nephew in a training camp is so much the message that the Editor of UNITY would like to send to the countless young men, many of whom have learned to call him "Uncle Jenk," to all of whom he is drawn with conscious ties of kinship, that he prints it in these columns hoping that it may reach his many other "nephews," known and unknown, now fighting temptations and acquiring manhood in camps.—EDITOR.

My Dear Nephew:—

Ever since I heard of your call to the colors of your country I have had a letter to you on my heart and in my mind, but the preoccupations of the hour have delayed the writing until this moment.

You know how deeply I regret this war, how profoundly I believe that there is a better way of settling international differences than by an appeal to force, as there is surely a better way of settling differences between individuals than to "fight it out."

Even now I have not given up hope that the warring nations will cease this mad plunge at each other's throats, and that they will be brought by consultation, conference, diplomacy and legislation to a settlement that will leave them in a condition to make future wars less possible.

But you have been called and there is but one line of action for you, and that is to make such good use of your time that you will be worth more to yourself and your country for your experience in the army. An experience is before you through which I passed over fifty years ago, so I write you of what I know. The career of a soldier is one that will either make or break you. If you can hold hard on to your higher resolutions, be true to your rich inheritance in blood, training and associations, the experiences that await you, the severities as well as the pleasures that are before you, will build you up, give you that accumulation of life which we call character; it will make a man of you. But it is for me to tell you that you will be exposed to exceptional temptations and that you will be constantly in the presence of many influences that will tend to pull you down. A soldier's life is divided between strenuous labor and dangerous leisure. "Hugh" in Wells's searching story, "Mr. Britling Sees It Through," writes to his father, "The chief horror of warfare is boredom." He is quite right. The reaction from the tasks of camp and battlefield brings with it all the dangers of indolence. For three years I was a soldier, on the firing line most of the time, and I speak from experience when I say to you that your greatest danger comes from these intervals of indolence. Habits of mental laziness and an inactive mind are the peculiar dangers of a soldier. You will always be surrounded by minds more or less indolent, those not accustomed to think, not sufficiently trained to read, much less willing to study. The dangers and the laziness drive the mess to flippancy, a superficial jollity that is prejudicial to growth of mind or peace of soul. If you can acquire the sustained habit of reading good books you may come out of the United States service a well informed man, for good reading of one kind or another can most always be obtained with but occasional interruptions. I do not care what you read so that you read real books, lasting things. Novels, of course, a lot of them, but good ones, big ones. Biographies, of course, but of the best men, the great leaders, the real conquerors of the world. Books of travel and adventure, again of course, and then there is poetry; you can never read too much of it, but to learn to enjoy poetry is a high and fine accomplishment; find your favorite poets, if only one or two.

Then, my dear nephew, you are young, perhaps the so-called religious books do not appeal much to you. Perhaps you naturally avoid sermons and hymns, but if you can make the acquaintance of some of the really great preachers, those of the liberal kind who have helped the world forward, the thinkers, the reformers, in the pulpit or out of it,—Channing, Theodore Parker, Phillips Brooks, Henry Ward Beecher and Robert Collyer, to speak of those nearest home, it will be a great joy to you through your whole life. Seek anything that will help you to think of life cheerfully as well as seriously. The world is a mystery to all of us, it seems raw and severe, but even in a soldier's camp it can be interpreted in terms of beauty and of love. Try and get acquainted with the world not only through your own eyes and ears and your own thinking, but through the eyes and ears and thinking of the good and the true everywhere.

But my dear boy, I want to be more specific. I know that the four great dangers of military life, whether in times of peace or war, are, drink, gambling, sensuality and vulgarity. Fortunately the drink danger is being rapidly reduced, the temptations in this direction are being eliminated so far as the government can control it. I cannot believe that you will be even touched by this temptation. But there is the attendant temptation of the cigarette, the cigar and tobacco in all its forms. Tobacco is always a menace to physical strength and a stain on one's personal purity. I hope and believe that this temptation will not reach you.

Gambling is the vice of the indolent, the besetting temptation of the man away from home. At the near end it seems so innocent, "just to pass away the time, you know," but at the far end it leaves the character undermined. I recall the pay days in the army with a sadness that amounts to horror. How quickly was the slender salary gone, how empty and ashamed did it leave the boys who had worked so hard for so little money and had nothing to show for it.

But the most vicious temptation that besets the soldier is the temptation of the brothel, the awful penalty of which every soldier knows and still the armies and the navies of all countries are rotten with the taint that comes from the diseases incident to a reckless life. Here knowledge will not save you. The horrible story of physical disease and decay is known to every soldier boy, and still he is not safe. Only the fortifications of conscience, an active moral sense, a loyalty to mother, sister and the woman some day to be claimed as wife, will help hold in times of temptations and the opportunities that follow the soldier. Here is where your religious training, your clean inheritance will come to your support. You have many helpful memories, you have high friends who trust you and will wait your return with confidence.

There is one thing more I want to speak of and that is the vulgar tongue. The "cuss" words that are banded about so flippantly are not so much evidence of degradation as they are of thoughtlessness. They indicate an empty mind, a lack of refinement. Far worse to my thinking than the flippant use of sacred words, the name of deity or of devils is the vulgar speech, the coarse tongue that is apt to beset a company of men who are continuously removed from the refining presence of women, the restraining influence of mother, sisters and wife. As I remember my own army experience I shudder at the atmosphere of filth, dirty speech that was so prevalent. Clean words, pure language are related to clean life and high ideals. Beware even of the disintegrating power of the many slang words. The good custom of old-fashioned mothers who scrubbed the tongue with soap and water that had been guilty of using "dirty words" should be remembered by the soldier boy. Keep your mouth clean and your life will escape the stain.

But I must not make my letter too long. You are going away a boy; you will come back a man. This soldier's life has been thrust upon you; may you come back to prove that it has been an ennobling discipline to you, a training school for citizenship. God grant that you may never need to know the terrible trials of battlefield and hospital, but even should they be your lot, remember that you will come back to the high service of devoted citizenship. As life goes on you will realize with me that it is easier to do one's duty with the bullet than with a ballot, and it is through the ballot that the cause of democracy is to ultimately triumph.

I hope you will feel free to write me when the spirit moves. Always with love, great sympathy and confidence,

Your "Uncle Jenk."

Lincoln Centre, Chicago, October 8, 1917.

War and the Police

"I do not know how to draw up an indictment against a whole people." At the present time Burke's famous dictum may well be brought to mind and considered. A population of millions of men, women and children cannot properly be charged with wrongdoing. "Guilt is always personal," is an American version of the same truth. To liken a great nation to a thug, a madman or a wild beast indicates muddled thinking, rather than ardent devotion to righteousness.

As it is unjust to judge a whole people as one might judge an individual, so also is it impracticable to deal with a whole people as one might deal with an individual. The treatment which society gives to guilty or dangerous individuals is more or less justifiable and wise, but as an analogy for dealing with vast collectivities it is terribly misleading. A general recognition of the difference between the police function of society and war-making is a primary requisite to clear and profitable thinking on the supreme problem of today, the maintenance of peace. That essential difference is suggested by the saying of Burke which I have quoted.

"What would you do if a ruffian slapped your wife's face?" With this question, oft repeated, a distinguished advocate and exponent of the strenuous life appears to have paralyzed the reasoning powers of a considerable portion of our population. It corresponds to the old taunt, flung at Abolitionists, "Do you want your sister to marry a nigger?" and it has, if possible, less bearing on the war problem than that had on the slavery issue.

Of course a ruffian should be resisted, a criminal should be controlled, by physical force if necessary, that the innocent and the weak may be protected. Of course there should be policemen equipped and ready to handle ruffians and criminals. Pacifists are of one mind with Mr. Roosevelt on that point. But when he proceeds to argue, with a certain condescension, that if they are consistent and logical, and have brains enough to think the matter through, they will see that an army and navy are just as necessary as a police force is, then they dissent emphatically.

The fact is that the policing of nations is an impossibility. Compared with it the "indictment of a whole people"—to which Burke declared himself unequal—is easy. The term "international police" denotes a figment of the imagination, quite incapable of actualization.

If there can be international police, why not interurban police? I live in Melrose, a suburb of Boston, next to Malden. Melrose has about one policemen to every thousand inhabitants. If the functions of these policemen were to kill the policemen of Malden, in case the two cities should quarrel over a question involving municipal "honor," and if an increase in the Malden police force terrified the dwellers in Melrose and moved us to cry in a frenzy, "Good God! We must be prepared! Let every Melrose young man learn to be a policeman!" then the police would be to Melrose what an army is to a nation, and the analogy on which the miltarist hangs his argument would be valid. But, as a matter of fact, we that live in Melrose do not care a bit how many policemen Malden has.

Mr. Bertrand Russell finds that "war differs from the employment of force by the police through the fact that the actions of the police are ordered by a neutral authority, whereas in war it is the parties to the dispute itself who set force in motion." That is a real distinction, important but not the most important. The chief difference is that war is concerned with great collectivities of millions of men, women and children, while policing is concerned almost entirely with individuals as such.

Two or three policemen are ordinarily able to subdue the strongest criminal and safeguard society from him, without permanent injury either to themselves or even to him. Criminals are usually dealt with individually. Such is the nature of crime, such the character of criminals, that a strong band of criminals united for common defense cannot long endure. Can a nation, say of fifty millions, be similarly controlled by physical force without serious injury either to that nation or to the nation or nations that exercise the control? Can a nation be handcuffed? Can a nation be shut up in a padded cell until its temper cools? Can a nation, if it prove incorrigible, be hanged by the neck till dead?

While under normal conditions policing deals with evil-disposed or dangerous individuals, handled singly or nearly so, occasionally a mob of rioters, a crowd of strikers, must be dealt with. In such a situation the effort of the police is to disperse or control with the minimum of injury. Often a line of hose is secured and water played upon the excited throng with an excellent cooling effect. Plain clothes men mingle with the crowd and divert attention by various suggestions. Perhaps the leaders of the mob are seized and hurried away. Sometimes the police use their clubs and pistols, but the procedure is not much like a battle between soldiers.

General Leonard Wood said recently, while arguing that training suitable for a policeman is not suitable for a soldier: "The policeman's business is to control; the soldier's to kill." Policemen never use force against policemen, but only against the small minority of wrong-doers. But soldiers kill soldiers, mass against mass, there being no discrimination whatever between good men and bad. In war Christians kill Christians, patriots kill patriots, choice youth kill choice youth, both sides being equally sincere, noble, heroic. Women and children suffer bereavement and privation on both sides alike, property is destroyed, the activities that advance civilization are suspended.

It matters comparatively little which side wins the military victory, for the inevitable losses—in human life, in treasure, in ideal values—are approximately equal on both sides. In the nature of the case a military decision has not relevance to political ideals, signifies nothing whatever as to the relative justification of the belligerent parties, precisely as the religious wars of former centuries had not the least relevance to the merits of rival theologies.

But a military decision, intrinsically worthless as it is, appears to be well-nigh impossible under present conditions of warfare. While our country was nominally neutral it was really an active partner of the Entente Allies, furnishing them war munitions, food and other supplies, to our impoverishment-miscalled "prosperity." The line-up was virtually, as it is now openly, six nations against two—counting only the first-class military powers—the six having control of the seas so that the economic isolation of the two is well-nigh complete. And yet after nearly three years of slaughter the six have not conquered the two, nor does it even appear certain that they ever will! One thing is perfectly certain, however, that humanity has suffered an incalculable loss, that the whole world has been impoverished both in material and in ideal values, that Caucasian civilization has been set back for centuries.

Does it not appear that the contrast between the police function of society and war-making is far more noticeable than their resemblance? Briefly stated, while police are necessary to protect society by physical force from certain individuals, and while they render this service with a good degree of success, the use of physical force by a community against a community, or by groups of nations against other groups, is exactly what John Hay called it, "the most ferocious and futile of human follies."

The essential character of war will not be changed in the least by calling it "policing the nations," or "enforcing peace." War waged in accordance with an international agreement will be in itself precisely what war is without such agreement, and that is collective homicide, the "wholesale organization of irrationality and crime." (William James.)

The distinction on which I am insisting, between using physical force against individuals and using it against collectivities, was clearly perceived by those wise and great men who framed our constitution. They gave to the general government no authority to coerce a State as such. But delinquent individuals within the States can be coerced. Said Oliver Ellsworth: "The Constitution does not attempt to coerce sovereign bodies, States. If we should attempt to execute the laws of the Union by sending an armed force against a delinquent State, it would involve the good and the bad, the innocent and the guilty, in the same calamity. . . . If the United States and the individual States will quarrel, if they want to fight, they may do it, and no form of government can possibly prevent it." Despite the excellence of the constitution there came the Civil War. It came, however, not because the makers of the constitution did their work badly, as is often asserted, but because the nation was rent in twain by slavery, an institution over which there was a sectional class of economic interest, and of prejudice and passion, such as to overpower rational considerations. Had the general government been stronger, had it been explicitly empowered by the constitution to prevent by force the secession of States, the Civil War would have taken place none the less, as Bryce believes. Of course, however, a constitution so providing would never have been adopted by the thirteeen "free and independent States."

No treaty creating a league of nations, no political arrangement that human intelligence can devise, can be an absolute guarantee against war. But the method of our constitution, in providing for a court to pass upon disputes between States, with no provision of force to compel a State to accept the court's decision, but with sole dependence on public opinion as a sanction, is full of promise for the world. For its adoption there must be complete disarmament, even as no State in our Union has any military preparation against attack by any other State, and as no munici-

pality is prepared to defend itself from any other municipality. To provide for war is to invite war, and war is no better because it is labeled "sanction," "international policing." The American Union is the model, tested by many years of successful working, for a United States of the World. And the American Union, theoretically and ideally—despite the vitiating effect of the Civil War on current political thought—is a non-compulsive partnership of States, held together, not by force or the fear of force, but by an enlightened public opinion based on the manifest and vast mutual benefit that results from their friendly relationship and co-operation.

Melrose, Mass. HENRY WINN PINKHAM.

The Mexican Review

In the tangle of contradictory statements concerning Mexico, it is almost impossible to find any agreed upon basis of fact. Prejudice evidently discolors much of what appears in the press concerning Mexican developments, even when the writer protests his impartiality. Many of the reports by special investigators are obviously based on only a tourist's acquaintance with the country and its people.

The *Mexican Review* has the merit of announcing its purpose. It is frankly an organ devoted to the enlightenment of the American people concerning the plans of the Constitutionalist government. Its "hopes, ambitions, beneficent intentions and accomplishments" are portrayed from a highly sympathetic point of view.

Even if one finds that the statements of facts presented seem unquestionable, he cannot believe he has the case stated. He has only been shown a part of the picture. It would be as unfair to rely on such publications as the *Mexican Review* in judging Mexican affairs as to rely on one of our own partisan journals in writing the history of our administrations at Washington.

This does not mean that the *Review* cannot do a valuable work. We have too often been presented the dark side of the Mexican picture and to show the bright side of the country's affairs may aid us in making a fairer judgment.

After all, however, the best judgment is not the result of comparing the statements of opposing partisans. Those who emphasize extremes draw our attention from what are in the long run the fundamentals on which our opinions and actions should be based. What we need most of all, in relation to Mexico, is a truly non-partisan determination of facts. Valuable as such publications may be in pleading a cause, they cannot give us an unbiased statement of the case. One can hardly believe, for example, that the conditions in Mexico are such as to jutsify the omission in the September issue of all important reference to political developments, the financial situation and the problem of public order.

Typographically the pages of the *Review* are pleasing. The text is clear and is broken by well chosen pictures of personages and places which have figured prominently in the recent affairs of our southern neighbor. C. LL. J.

The Demand for Statesmanship

"The War of the Future will not be terminated by fighting; it will be terminated by Famine."

"Should the ocean roll over Germany and blot her forever from the earth, the world problem would remain essentially the same."

This salient fact, recently uttered by an able professor of history, constitutes the chief reason for activity of pacifists in a world at war. As they view the war, its fundamental causes lie not merely in the predatory ambitions of any one nation, however haughty and ruthless, but in far deeper causes which will still survive after the firing ceases. As Frederick Howe has well said, "Surplus wealth seeking privilege in foreign lands is the proximate cause of the war. It is the struggle of high finance bent on the exploitation of weaker peoples that has turned Europe into a human slaughter house."

The pacifist mind is focused on three things: The War Settlement Conference with its momentous decisions, The Third Peace Conference at the Hague, which will follow it, and, most immediate of all, the imperative need of more statesmanship if there is to be a successful ending. "The presentation of the Allied powers with the support of the United States and if possible of neutral nations, of a plan of international organization that would make it no longer possible for the Prussian military caste to persuade the German people that they must fight in self-defense would be worth more than millions of men on the fighting line in France." (Walter Fisher, former Secretary of the Interior.)

"The present provisional Russian government will prove ultimately a more insidious and powerful enemy to Pan Germanism than the British navy and French Army." (*The New Republic.*)

At the end of the war, even if a humbled Germany were ready to make submission, or were obliterated, unless a new order of international relationships is definitely planned and certain trade barriers removed, an embittered, impoverished world will face conditions sure to breed future war. Some of these conditions are:

(1) The danger of future new alliances and new enemies. Had Great Britain twenty years ago followed Lord Roberts' advice and trained a great army, she would probably have fought France, who was her enemy then. The rising generation of Americans can hardly realize the feeling, not uncommon, when a United States admiral said at a Boston dinner, "What England ought to do is to whip France; it would clear the air and do good." Our present admiration for British valor and French modesty and endurance make us forget the sentiment expressed by General Hawley and not unusual some years ago: "In every emergency with which the United States has been confronted the British government has been our enemy; she is pushing us on every side. She is trying to strangle the Nicaragua Canal and to grab Alaska gold fields. I tell you that we must be ready to fight." Senator Lodge said, April 16, 1896: "It seems that if there is any way in which we can strike England's trade, or her money interests, it is our clear policy to do so in the interest of silver." Those were the days before the Republican party adopted

the gold standard. Even last winter General Scott told a Congressional Committee that one reason for having a great army in reserve was that we "might have to face a coalition between Great Britain and Japan," both now our colleagues in the great world struggle. Russia and Japan are today allied. Italy and France have kissed each other. It was not always thus. The metamorphoses in the Balkans are too recent and too numerous to mention. As yet there is nothing to assure us that the allies of today may not be the enemies of tomorrow.

(2) Economic illusions as to the advantages of trade barriers and colonies would still persist. The shortsighted schemes at the Paris conference for an economic war after the war show dangerous ignorance in high quarters as to what constitutes real national advantage.

(3) The exploitation of weak peoples by the manipulators of high finance, who are scheming for backing for their projects.

(4) Sinister race prejudice and, for us especially, the Oriental problem. We have yet to keep our broken treaty with China, and to appoint an Oriental Commission to consider issues at stake and to help ward off danger.

(5) There would still be the burden of gigantic, rival armaments weighing down people too cowed by censorship and too distraught by immediate starvation problems to cope with the military caste.

Grant that the long horror of war will leave the world yearning for a new order that would make peace permanent, there is no certainty that it will be achieved unless in the precious time before the war settlement is reached the influential nations of the earth study the philosophy of world organization and the menace of trade barriers as eagerly as they have studied the technique of war.

No one recognizes this need more clearly than our President, and he has expressed it in a number of weighty utterances this year; but except for these utterances and for those of a small group in each of three or four countries, there seems little evidence that to the wise and prudent any more than to the babes has the problem been revealed.

Said H. G. Wells: "The vast boredom of the combatants is not producing any remedial mental action at all and will not do so, unless we get much more thoroughly to work on the thinking out process." Something more definite than the mere phrase, "A League of Nations," must receive popular support before the war ends. If not, the men who made the war will sit around the green table after the firing ceases and will renew conditions certain to create future war. The colossal struggle will not have ended the war system, but rather will have spread it over Asia and the world. All the unutterable agony will have been for naught.

In view of this, it may be interesting to know what one practical pacifist organization is considering. The International Council of Women for Permanent Peace, with committees in twenty belligerent and neutral countries, is now planning the program for its own After-The-War Congress, to meet at the time and place of the war settlement, when various organized, but unofficial, bodies, will hold congresses and issue a daily paper during the long official Conference. The purpose of these unofficial congresses will be to voice the people's will and to aid in bringing democratic influence upon the diplomats. The American section of this council of women is contributing its proposals. These include discussion on the following terms of settlement:

(1) No transference of territory without the consent of its population.

(2) A Concert or League of Nations open to all States.

(3) Drastic reduction of rival armies and navies.

(4) International protection of unorganized regions, such as the African dependencies.

(5) New international adjustments giving adequate outlets or establishing changes of jurisdiction in the interest of justice and peace.

(6) The international control of seas and of international waterways.

The remainder of the program covers the establishment of the machinery for world organization which should be set up by the Third Hague Conference.

Under such technical matters as these, the permanency of civilization now depends.

The "thinking out process" is not easy. Nevertheless, it may prove more vital to democracy, more effective in changing the Junker mind than all the gigantic mechanism which the Allied armies are employing. The churches are just awakening to their age-long sins of omission and are seeing it a religious duty to enter into the thinking out process. The Federal Council of Churches now enjoins every church to establish its committee on world problems. The two million women in the federated clubs who avoided study of international problems before our entrance into war, are now absorbed in necessary ameliorative work, but it is to be hoped that they will also begin studying fundamental problems ere the final decisions come and it is too late to use their latent power to help popular sentiment and make history.

"Peace according to Pacifism," says a winner of a Nobel Peace Prize, "means a condition of organized living together among nations." Pacifism is the doctrine held by those who are trying to bring about this condition and to end the international anarchy that has reigned to date and who know that mere cessation of war may mean not peace but an armed truce. Very few are complete non-resisters. Most pacifists would authorize a sheriff to fire at a lynching mob if it persisted in aggression and would shoot an assassin who attacked them, and would sanction a patrol's firing on an incendiary. They believe in a city police and a world police; but it is their aim to rid the world of every force which does not lead to a judicial decision and punishment, not of the innocent but of the really guilty. Pacifists, of course, like all other patriots, believe that righteousness, justice, honor and liberty are worth far more than their own lives. They are willing to die, and probably most of them would nerve themselves to kill if they saw that there was reasonable certainty that such spiritual results would thereby be achieved. Their chief objection to the war system is not that it destroys life, but that it cannot make sure of securing any degree of justice whatever except accidentally, incidentally, and then with a long train of injustices behind it. As they review the 8,000 wars of the world they are very skeptical about there being any casual relation between victory and justice. They see no connection between explosives and the vindication of honor and justice. We know that we have a just

cause today, but success depends on such things as transportation, production and psychology. Pacifists hold to no medieval superstition that "conquer we must, when our cause it is just."

Does this mean that pacifists would supinely consent to let small nations be made vassal and lend no hand to save? God forbid. But they would summon the most effective means to aid them such as those indicated in the first paragraph above. Most pacfists probably believe that we were bound to enter into the world struggle in some form, but nevertheless they profoundly feel that truth enunciated by that great war expert, Jean de Bloch, who stated in his "Future of War":

"War has become a Tribunal which by the very perfection of its processes and the costliness of its methods can no longer render a decision of any kind. It may ruin the suitors, but the verdict is liable to be indefinitely postponed. The war of the future will not be terminated by fighting. It will be terminated by famine."

In these days of growing tumult and of torment, when one seems walking in a nightmare, the pacifist watches civilization committing suicide while starving peoples strain themselves for further combat. After three years of fruitless warfare these are saying, "Tomorrow must be fair, because today was not, nor yesterday." To the pacifist, the chief victory thus far seems the victory of democracy at Petrograd. He has seen over 7,000,000 die in these three years—more than all the able-bodied men combined in the disputed territory of Serbia, Alsace and Belgium. He questions whether when twice that number shall have perished and many times as many have starved or been wounded, negotiations are sure to achieve any more than they might if begun now.

America has lofty ends in view in unselfishly entering on this war. It has seen no other way to put down Prussianism but by further bloodshed. Prussianism is the world's curse and must be put down. But how? Is it not by showing Austria, Turkey and Bulgaria that Prussia's victory will leave them vassals and that the Allies can give them guarantees of trade and freedom that will count for more than anything given them by Prussia? Says Norman Angell, "The statement of our war aims so far made not only does nothing to aid those forces within the Central Empire which are so indispensable to our success, but tends to aid those welding forces which it is our desire to undermine. . . . We have never made any real offer to the German and Austrian peoples as apart from their governments of after the war protection by a real League of Nations. On the contrary, with our vague talk of 'the destruction of German militarism' and the definite plans at the Paris Conference for differentiation against German trade, we have done the precise opposite. We have in fact in our diplomacy played the game of the enemy governments. It is time that we played our own."

The emphasis which the German Chancellor puts upon economic barriers as an obstacle to peace suggests that an abandonment of an economic war after the war, abolition of preferential tariffs and guarantees of freer trade routes, would go a long way to make the negotiation of territorial adjustments and indemnities possible in the near future.

Russian terms have profoundly affected all belligerents. All seem ready to accept them in some measure, if one may judge by the vote in the Reichstag and reports from England. If the supreme object is to win permanent security and not merely to mete out adequate punishment to the aggressor, more emphasis must be laid on statesmanship. Meanwhile for sustenance of the Allies there must be an enormous increased production of basic economic necessities. Russia cries, "Give us 2,000 engines and we will give you victory." Every ten days the combatants have been consuming as many dollars' worth as there have been minutes since the Christian era. The unborn in every land must pinch for ages to pay even the interest on the intolerable war debt. This debt our entrance into the war tremendously augments.

The pacifist has deep sympathy and admiration for our valiant youth faring forth with lofty purpose "to do a piece of dirty work in a clean spirit," convinced that only by such bloody work can democracy and liberty be maintained. But though their costly sacrifice may exalt the soul of their generation, unless, at the same time, wise statesmanship can hasten a just settlement and a secure future for all contestants, their heroic entrance may but prolong the struggle and bring a starving world at last to a victory that will coincide with ruin.

Despotism, assuredly, must yield to democracy if civilization is to survive. But despotism and democracy are invisible forces created by mind and will. The pacifist believes that the prime agency in exterminating the one and creating the other must be not money, munitions or mechanism but statesmanship.

Boston, Mass.

LUCIA AMES MEAD.

The Final Scene

The final scene of a person's earthly career is usually not characterized by anything that should be anticipated with anxiety or doubt. Of course we cling to life and wish to prolong it;—this is natural, no matter at what age. But, except to timid persons, especially those who have been led to believe in the more mechanical and harsher ideas of retribution and uncertain salvation, death comes more as a release from suffering than as a dread uncertainty. Not more than a half dozen times in over forty years of professional observation have I seen anything like unusual distress of either body or mind during the final hour. The rule has been, it is like a person's going to sleep—a simple yielding to the forces of nature. Sometimes indeed it has been as if in the midst of a sweet, beautiful dream, in which memories that were pleasant or anticipations that were exhilarating were dominant. Never shall I forget the sweet peacefulness of expression that has arisen during the outgoing of life in some of these instances. One face in particular, that of one who had always been timid about suffering or danger and especially death, lit up with a smile that lasted many hours after.

And this is as it should be. Inasmuch as we came into the world without personal concern,—in complete trust, as it were, in the wisdom and goodness of the Creator—so should our outgoing be "soothed and sustained by an unfaltering trust" in the same Fatherly capable spirit. It should be considered as an "adventure" that must satisfy because the love lies underneath

that cannot be chilled by anything, because we are indeed children of a Heavenly Parent who knows his own purpose, effects his own achievements, and doeth all things well. This we can learn to see with very little effort, if only we will open our eyes and let the radiance of divine love enter therein. "We are always happy when we see far enough," says Emerson; and all we have to do is to train our vision to see clear through the mists and clear beyond the clouds of time and sense to the eternal and goodly mansions of the blessed. They are there, surely; we have but to look in that direction even now and they are seen convincingly. It becomes everyone as early in life as possible to clear away the rubbish that man-made systems so obstructively have built up, and to teach oneself simply to look steadily and triumphantly upon the glorious vision of the eternal life that is ours for the contemplating, and never ceases to be ours nor to accompany us, before as well as beyond death.

Death should be considered as but a transition—an opening out from ordinary sensation and ideation—an opening into the fullest life of spiritual understanding and love. We step into the One presence that knows all about our very selves, and loves us nevertheless. There is no judgment as men judge, there is only welcome from a father's heart to his own children. Long before death we can realize this—can anticipate this divine friendship, by cultivating the habit of running home to our father whatever happens, and loving him immortally from this moment on. Why put off these certain realizations of immortality to some future time, when the present moment can be so freighted with them, and every succeeding moment they can be so assured to us, as well. Everybody should accustom themselves to the thought of immortality as being possible here and now in this present life. The eternal life is not of time or location or condition. It is here now, near at hand, pleading by every sort of manifestation, for us to enter in. One evening, when I was a lad, I accompanied my father and others through a dense piece of woods to some sort of neighborhood meeting. Midway the friendly lantern went out. For a little, conversation continued, but soon ceased, as each one had to pick his way so carefully over the rough surface. Soon, only the uncertain steps of the walkers could be heard and the woods seemingly grew but darker and darker, every moment. I became so frightened that I involuntarily cried out, "Father! where are you?" "Why, right here," was the answer; and as I reached out my hand it fell assuringly into that of my father's! And so it is in this life. Much of the time, it all seems so dark and perplexing that fear overtakes us, if not worse. Then it is that if we cry, "Father! where are you?" our our hearts are made assuringly glad by the heavenly Voice and the guiding Hand. Everyone should early cry out for this answer,—reach out for this hand of comfort and guidance. Let nothing prevent the cry, let nothing prevent the out-stretching of hand. The Father is near—the Father is near;—and neither asks for nor needs a mediator or any ceremony or hesitant calculation from those who are his own children for time and eternity. Go to Him yourself now, and see!

With this in mind throughout a shorter or longer portion of earthly life, everybody can be "prepared" for the final scene in every way that is necessary. When that solemn moment comes, nothing happens to such an one, save that which is familiar and assuring. Accustomed to crying out and to reaching out to the Father who is always just at hand, no fear can deflect, no timidity can overwhelm, no darkness can confuse. "Father! where are you" finds a happy response on the deathbed as elsewhere. Trust to that cry, O, my beloved, trust to that outreaching, and never trust to anybody or to anything else.

This leads to the saying that many of the accessories to the final scene are entirely out of place. There should be as few and as inconspicuous expressions of grief as possible. This is not the time to rouse theological questions or personal speculations. This is not the moment to pray for those standing about or for the one who is dying. Let the prayer be one of thanksgiving, of complete trust and heavenly communion, of sincere affection, of glad anticipation. It is all out of place, and but just a part of a system or custom that needs to be thoroughly reconstructed to weakly pray for things or persons at such a time. Every such "exercise of religion" should have been put to every possible use, long before this. Sometimes exceptional anxiety of family or friends is even harmful in the extreme. An earnest, sincere Sunday School teacher heard of the dangerous illness of one of her scholars, whom she had never been able to "convert." At once she rushed to the sickroom, and, in defiance of the orders left by the attending physician, knelt at once by the bedside and began to pray for the soul of the beloved, newly-become mother. The physician arrived just in time to see his patient going off into fatal convulsions and to receive her in his arms at the moment her breath expired. From a professional point of view, death might have been, probably was, caused by the devoted but yet selfish conduct of the visitor. Every dangerous sickroom should be safe-guarded if possible from selfish piety or sympathy as from every other endangering intrusion—all the words and actions of, no matter how interested persons, should be normally soothing and bracing and hopeful. The rest may well be left to Him whose child may be in such condition that human intrusion may turn the scale fatally. "Playing Providence" at such times is often much too disastrous for human responsibility to assume. Let the Spirit of love that has directed the course of the endangered bit of humanity thus far, have freedom to continue its guidance clear through. The only office of mankind here, is, to manifest truly the same sort of love—all judgment and forcing of destiny being entirely out of place. Manifesting this love from a sincere and earnest heart, the bystanders can always be a comfort both to the dying one and to those who must grieve. It cannot be said too distinctly, that this final scene of Higher Living, when this merges into the Higher Dying that opens into blessed eternity, should be the scene of that triumph of life over death which assures the world once more that He doeth all things well!

Camden, N. Y. SMITH BAKER, M. D.

THE SUNDAY SCHOOL

The Flowering of Christianity into Universal Religion

A Biographical Study from Erasmus to Emerson

Being the Seventh Year's Work in the Seven Years' Course of Study in the History and Practice of Religion, as Given by Jenkin Lloyd Jones to His Classes at the Abraham Lincoln Centre

XXXII.

Home Application

All Souls Church, 1882
Abraham Lincoln Centre, 1903

"Here let no man be stranger."

It is fitting that this last lesson, not only of the year's work but of the Seven Years' Course, should culminate in a brief study of All Souls Church and the Abraham Lincoln Centre. While it is never safe to talk about one's own baby we may be pardoned in this instance, for giving a brief sketch of the short life of this centre. We will not concern ourselves with All Souls Church as a local organization, but All Souls Church as an object lesson in the development of what we have been trying to realize as world religion has a vital claim on our interest. All Souls Church starts just where our studies leave off. It roots in Unitarianism. The original Jenkin Jones preached in his mother's garden about 1728 because the church doors were slammed in his face, almost a hundred years before Channing's Baltimore sermon in 1819, the occasion from which American Unitarianism has usually been dated. This movement here had a Unitarian root in a society started in 1867 by Charles W. Wendte, a schoolmate of mine. The Fourth Unitarian Society was housed in a pretty little church on the corner of Thirtieth and Prairie, a site subsequently occupied by the Universalists and now by the Methodists. When Mr. Wendte left, after building up one of the most active Unitarian societies in the West, the church was carrying a heavy mortgage. His successor, Mr. Sunderland, wrestled with the mortgage and did good work. He was followed by Mr. Appleby but the mortgage was too much for them all and the society went down. It left a small history class which met weekly in this neighborhood and three or four years after the Fourth Society disbanded this class invited me, then secretary of the Western Unitarian Conference, to talk to them on a Sunday. The committee calling on me was composed of Mrs. H. G. Beckwith, Mrs. C. G. Thomas, Mrs. Patterson, Mrs. Collins, Mrs. Stanton, and perhaps others. On November 4, 1882, I talked to about twenty-five people in the little Vincennes Hall. I continued four or five years without salary, taking what was left after the bills were paid.

In May, 1884, we moved to a comfortable parlor over the Oakland Skating Rink where we stayed two years. All this time the church was groping to find a home. The first hot question was the choice of a name, many assuming that it would be a revived Fourth Society. I shrank from the limitation of the Unitarian name, though personally proud of it. I had had ten years' experience in the "All Souls Church" of Janesville and had exploited the name that was copied from the society in New York to which Dr. Henry W. Bellows had ministered so long. I wanted the "all souls" of it and while there was some feeling the vote was practically unanimous that it should be "All Souls Church." Psychologically the battle was won and my destiny was fixed by that slight change of vision that came from the change in name.

The location of the new church was the next problem, the vacant lot on Langley and Oakwood was thought by some to be too far out. There are two articles in my church building creed to which I have been reasonably loyal, having struggled with mortgages for other churches for some years, I was thoroughly committed to the "no debt" and the "open door" principles. I said that if the members would find the lot I would find the rest and through UNITY it came in small sums. Finally we reached $10,000. We were ready to build but the kind of church was another difficulty. A seven-day a week church was not possible in a conventionally designed church building. It was to be a home as well as a church. The parsonage was built upstairs and the whole building completed and occupied in 1886. Some of the friends said I had the parish under my feet and did not like it, but during the eighteen years work in that building we demonstrated the vitality of the idea that a church can be made to work seven days in a week and at the same time conserve a religious center.

During these years the settlements came into existence. The attitude of most people was settlement *or* church. We clung to the idea that the church had something to be conserved and that the settlement was something to be attached. We began to feel the need of a larger building. The sum necessary was $100,000. It took us twelve years to get the money and when we moved into Lincoln Centre in 1905, friends inside and out criticized it as too big, too ambitious.

It is a misfortune that the English language has only one word for a group of people organized for religious purposes and for the house that holds them. All Souls Church is a vital social entity, an organization of men and women. The Abraham Lincoln Centre represents the tangible building, the money investment. It must involve a conservative organization that it may inspire confidence. The Abraham Lincoln Centre is an incorporated body of men and women, selected on account of their interest and ability and is self-perpetuating, a legal entity, carefully guarded by the laws of the State. When the house was built, and the money raised they were turned over to this corporation to hold in trust for the cause for which the church was started. The pastor and chairman of the Board of Trustees of the church are ex-officio members of the corporation and the church is to be a free tenant forever. The arrangement may not be a perfect one but it works continuously and better, much better, than was expected.

How did the Lincoln Centre come to be so named? During my pastorate here Toynbee Hall was established in London and I was present at one of the first meetings leading to the establishment of the Hull House. There came into use the word "settlement" as

a term of sociology, psychologically finding its root in the pioneer life of America or Australia. It carried with it an idea of migration and when Jane Addams went to live in the wilderness of Halsted street, she started a settlement. The name was transferred from the pioneer farmer to the pioneer reformer, helper. While not perhaps necessary there is the implication that the favored go to the less favored, with an added implication that this help must concern itself with all the interests of life with the one exception of the fundamentals of religion. The settlement leaves the church alone, it leaves Sunday more vacant than other days. I wanted a settlement with a pulpit in it, a church with a settlement circumference. Our word "Centre" needed a qualification. That name must have a modern significance, a civic suggestion, an element of patriotism; it must be unequivocally ethical rather than theological. The one name that would convey all this was that of him who said that when he found a church based on the Golden Rule that church would he join. So the Abraham Lincoln Centre was started with the purpose of promoting truth, righteousness and love in the world, and today we have thirty-five years of history of All Souls Church and twelve years history of Lincoln Centre as a concrete illustration of what this Seven Years' Course should teach.

This Tuesday Class is perhaps an object lesson in the thing we are after, as having had full opportunity to understand the philosophy upon which this church is based and the aim to make of the Centre a "Point toward which all the legitimate needs of the community gravitate, from which all available helps radiate."

If you are hungry and lonesome and sick go to the settlement, but if you are sick in your mind, if you do not know what to think about God, duty and destiny you may want to go elsewhere.

In our history the church has been the dynamo that has made the other work possible. The avoidance of the religious question is based on the fallacy that denominational lines are fixed factors in history; they are not. The distinctions between Methodism and Presbyterianism, etc., are superficial, as are those between Roman, Greek and Lutheran Churches. It is possible to minister to the spiritual needs of a large number of men and women on pan-sectarian lines, perhaps helping toward an Utopia in which "the churches are not many but large, the priests few but men of eminent power."

SPRINGTIME IN COOKHAM DEAN.

How marvelous and fair a thing
It is to see an English Spring
He cannot know who has not seen
The cherry-trees at Cookham Dean,
Who has not seen the blossom lie
Like snowdrifts 'gainst a cloudless sky
And found the beauty of the way
Through woodlands odorous with may.
It is a rare, a holy sight
To see the hills with blossom white,
To feel the air about one flowing
With the silent rapture growing
In the hidden heart of things
That yearn, that flower, put forth wings
And show their splendors one by one
Beneath the all-rejoicing sun.

Perhaps the joy of all the earth
Moved through us on that day of mirth
When in the morning air we trod
Hills sacred to the woodland god,
And heard behind us as we ran
The laughter of a hidden Pan
Who dropt his flute because he heard
The artless cadence of a bird;
And we, who love the southern sky,
One moment ceased to wonder why
A poet in his exile cried
To see an English Spring, and sighed
Because a chaffinch from the bough
Sings and shakes the blossom now.
For who would sigh for southern skies
Who once had seen the paradise
Of this new Eden where the flowers
Drench the woods with odorous showers
And give delight till the sense sickens
With the rapture that it quickens?
This heaven where petals fall as stars,
This paradise where Beauty bars
Its petaled, white, inviolable portals
'Gainst the clamoring of mortals,
And from green altars in dim shrines
Calls to the shriven soul that pines
For leafy solitude, and prayer
That whispers through the branches there.

When Spring, in her ascension, fills
The chalice of the sacred hills
With blossoms like the driven snow,
And longing takes the heart, then go
On pilgrimage to Cookham Dean,
And through dim aisles of shadowed green
Diapered with the light that trembles
Round each tree till it resembles
A maiden letting fall her hair
In cataracts of gold—draw near
The secret that brings Englishmen,
Faithful through exile, home again,
And watch the wonder of the morn
And hear the lark, with wings upborne
In the cloudless empyrean
Pour his lucent, quenchless pæan;
Or feel the quickened senses start
In rapture at the artless art
Of orchards all in blossom showing
Against the blue of heaven glowing
Through its depths of luminous light.

Then from the windy woodland height
Through dim ravines, where tall trees wait
For day's decline to gild their state
And thrill them with caressing fingers
Of the sun-god whose touch lingers
Upon their limbs—by the paths that wind
Into the valley go—and find
The village by the water's edge
And listen to the rustling sedge
That by the churchyard whispers; go—
For whosoever has not seen
The cherry-trees at Cookham Dean,
Who has not roamed its hills and found
Delight in that enchanted ground,
He cannot know, he cannot tell,
Where Spring performs her miracle.

—*Cecil Roberts in London Poetry Review.*

By all means use sometimes to be alone.
Salute thy self: see what thy soul doth wear.
Dare to look in thy chest; for 'tis thine own:
And tumble up and down what thou find'st there.
Who cannot rest till he good fellows find,
He breaks up house, turns out of doors his mind.

—*George Herbert.*

There is a difference between notoriety and merit. A thousand dollars worth of roses will barely fill a room with perfume, but with a dollar's worth of fried onions you can scent up a whole town.

—*Dr. Croft.*

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

SENIOR EDITOR.....JENKIN LLOYD JONES
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"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879."

THE FIELD

"The World is my country, to do Good is my Religion."

AMERICAN LIBERTY DEFENSE LEAGUE.

Free Conscience. Free Speech.

Freedom to do what conscience demands and not to do what it forbids; freedom to speak where there are wrongs to be righted. The search for these liberties led the early colonists to America and have since brought millions of Europeans to our shores.

July 20, 1917.

FREE CONSCIENCE.

The privilege of free conscience is now in danger. Under the draft act liberty of conscience is entirely denied to thousands of American youths who object to this war or to all war from various deep and powerful motives. Accidents—such as occupation, physical disability, or the luck of the lottery—may exempt them. But if they follow conscience or intellectual conviction they will be punished. Even Quakers, who are opposed to all war, must take some part in this war, as the draft law exempts them only from actual killing.

Thousands of Americans registered June 5 as conscientious objectors; or refused to register, also acting on conscientious grounds. Unless Congress and the American people can speedily amend the Draft Act, every drafted man who refuses to become a soldier and every member of a recognized religious body opposed to war who will not perform the non-combatant service demanded of him, is liable to heavy military punishment.

The American Liberty Defense League is doing all in its power to move public opinion to the aid of the conscientious objector through proper legal channels. It is holding many meetings in Chicago and vicinity and can provide speakers for labor organizations, political societies, churches and other interested bodies. It endeavors to help all conscientious objectors applying to it, and is aiding organizations which are trying to save our much bewildered foreign population from unscrupulous lawyers, doctors and politicians preying upon ignorance and dread of the draft. The League needs funds and volunteer workers of many kinds.

FREE SPEECH.

The framers of the Constitution made it unlawful to abridge "the freedom of speech or the press, or the right of the people peaceably to assemble and to petition the government for a redress of grievances" because they recognized that protection of minority or dissenting opinion is an essential principle of democratic government.

If you favor the war, you will not be troubled in the exercise of free speech, free press or assembly. If you oppose the present war, as Lincoln in America opposed the Mexican war and Lloyd George in England opposed the Boer war, you are harassed and persecuted, frequently by agents of the government which we elect to safeguard our rights.

Today men and women are imprisoned without warrant for voicing their opinions; harmless publications are seized on flimsy pretexts and unlawfully retained; peaceable meetings are broken up; petitions are treated as criminals.

Because the newspapers—themselves protected by the Constitution—almost unanimously refuse to print the truth, because they brand as traitorous or pro-German those who differ in opinion from them, the task of true Americans is doubly hard.

The American Liberty Defense League does not carry on propaganda against war. Its work is to secure legal and moral aid for conscientious objectors and for those whose constitutional rights of free speech, free press and free assembly are denied.

Executive Committee: Chapin H. Hoskins, Chairman; Theron P. Cooper, Secretary; E. C. Wentworth, Treasurer; Frances Bird, Lenetta M. Cooper, Rev. Noble S. Elderkin, William F. Kruse, I. L. Davidson, Herman Newman, Agnes Squire Potter, Thornton U. Rollins, Mrs. W. I. Thomas, William Greene.

The League has the active co-operation of a number of prominent lawyers and of the following organizations and individuals: American Union Against Militarism, Chicago People's Council and constituent bodies, Fellowship of Reconciliation, Friends' War Service Committee (Chicago Meetings), National Socialist Party, Socialist Labor Party, Young People's Socialist League, Woman's Peace Party, Jane Addams, Dr. Cornelia De Bey, T. A. Jenkins, Rev. Jenkin Lloyd Jones, Mrs. Eleanor D. Karstens, Mrs. Lola M. Lloyd, Robert M. Lovett, Rev. Irwin St. J. Tucker.

Room 504, 116 So. Michigan Ave, Chicago. Tel. Majestic 7509.

OFFICIAL PUBLICATION.

Annual Statement of the Commonwealth Casualty Company of Philadelphia, in the State of Pennsylvania, on the 31st day of December, 1916, made to the Insurance Superintendent of the State of Illinois, pursuant to law.

CAPITAL.

Amount of capital stock paid up in cash	$152,215.00

INCOME.

Premiums received during the year	$188,298.79
Policy fees required or represented by application	14,013.00
Interest, rents and dividends	7,567.79
From other sources	3,611.12
Total income	$213,490.70

DISBURSEMENTS.

Losses paid during the year	$ 57,727.13
Investigation and adjustment of claims	931.15
Policy fees retained by agents	13,998.50
Commission or brokerage	50,467.08
Salaries, fees and all other charges of officers, clerks, agents and employes	27,217.50
Rents	3,058.17
All other taxes, licenses and insurance department fees	5,239.78
Legal expenses, advertising, printing and stationery	3,699.66
Postage, telegraph, telephone, express, furniture and fixtures	2,495.59
Stockholders for interest or dividends (inclusive 50 M stock dividend)	61,000.00
All other disbursements	31,983.81
Total disbursements	$257,818.37

LEDGER ASSETS.

Book value of bonds and stocks	$179,590.62
Cash on hand and in bank	21,029.84
Premiums in course of collection	3,934 87
Other ledger assets	7,475.88
Total ledger assets	$212,031.21

NON-LEDGER ASSETS.

Interest and rents due and accrued	$ 1,495.00
Gross assets	$213,526.21

DEDUCT ASSETS NOT ADMITTED.

Agents' balances	$ 524.74	
Furniture, fixtures, supplies, printed matter and stationery	4,000.00	
Book value of real estate, bonds and stocks over market value	6,990.62	
Other unadmitted assets	233.33	
		11,748.69
Total admitted assets		$201,777.52

LIABILITIES.

Net amount of unpaid losses	$ 1,900.22
Expense of investigation and adjustment of unpaid claims	150.00
Total unearned premiums	16,062.82
Commission and brokerage	786.97
Salaries, rents, bills, etc	1,543.37
State, county and municipal taxes	3,500.00
Other liabilities	1,945.27
Total liabilities excluding capital	$25,888.65

BUSINESS IN ILLINOIS.

Total premiums received during the year	$ 1,284.65
Total losses paid during the year	244.54

I. N. STEVENS, President.
E. S. COOK, Secretary.

Subscribed and sworn to before me this ..... day of ....., 191..

.....
Notary Public.

[SEAL] .....
Commissioner for Illinois in .....

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